

The
Holy Sacraments

(Queen Elizabeth)

Londini 1594.
Reginald Wolfe.



ADVERTISEMENTS

Partly for the due Order in the
PUBLICK ADMINISTRATION
OF THE
HOLY SACRAMENTS,

And partly for the
Apparel of all Persons Ecclesiastical,

By virtue of the Queens Majesties Letters commanding the same, the Twenty fifth day of *January*, in the seventh year of the Reign of our Sovereign Lady *ELIZABETH*, by the Grace of God, of *England, France, and Ireland* Queen, Defender of the Faith, &c.



L O N D I N I,

Cum privilegio ad imprimendum solum. Anno Dom. 1594.

Anno 7. Eliz. R.

The PREFACE



HE Queens Majesty of her godly Zeal calling to remembrance how necessary it is to the advancement of Gods glory, and to the establishment of Christs pure Religion, for all her loving Subjects, especially the state Ecclesiastical, to knit together in one perfect unity of Doctrine, and to be conjoined in one Uniformity of Rites and manners in the ministration of Gods holy Word, in open prayer and ministration of Sacraments, as also to be of one decent behaviour in their outward apparel, to be known partly by their distinct habits to be of that vocation, (who should be revered the rather in their offices as Ministers of the holy things whereto they be called) hath by her Letters directed unto the Archbishop of *Canterbury*, and Metropolitan, required, enjoined, and straightly charged, that with assistance and conferences had with other Bishops, namely such as be in commission for causes Ecclesiastical, some orders might be taken, whereby all diversities and varieties among them of the Clergy and the people, (as breeding nothing but contention, offence, and breach of common charity, and be against the Laws, good Usage and Ordinances of the Realm) might be reformed and repressed, and brought to one manner of Uniformity throughout the whole Realm, that the people may thereby quietly honour and serve Almighty God in truth, concord, unity, peace, and quietness, as by her Majesties said Letters more at large doth appear. Whereupon by diligent conference and communication in the same, and at last by assent and consent of the persons aforesaid, these Orders and Rules ensuing have been thought meet and convenient to be used and followed: not yet prescribing these Rules, as Laws equivalent with the Eternal Word of God, and as of necessity to bind the consciences of her Subjects in the nature of them considered in themselves: Or as they should add any efficacy, or more holiness to the vertue of publick prayer, and to the Sacraments, but as temporal orders meer Ecclesiastical, without any vain superstition, and as rules in some part of Discipline concerning decency, distinction and order for the time.

Articles for Doctrine and Preaching.

First, That all they which shall be admitted to Preach, shall be diligently examined for their conformity in unity of doctrine, established by publick authority; and admonished to use sobriety and discretion in teaching the people, namely in matters of controversie, and to consider the gravity of their office, and to foresee with diligence the matters which they will speak, to utter them to the edification of the audience.

Item, That they set out in their preaching the reverent estimation of the holy Sacraments of Baptism and the Lords Supper, exciting the people to the often and devout receiving of the holy Communion of the body and blood of Christ, in such form as is already prescribed in the Book of Common-Prayer, and as it is further declared in an Homily concerning the vertue and efficacy of the said Sacraments.

Item, That they move the people to all obedience, as well in observation of the orders appointed in the Book of common service, as in the Queens Majesties injunctions; as also of all other civil duties due for Subjects to do.

Item, That all licenses for preaching, granted out by the Archbishop and Bishops within the Province of Canterbury, bearing date before the first day of March 1564, be void and of none effect; and nevertheless all such as shall be thought meet for the office, to be admitted again without difficulty or charge, paying no more but iii. pence for the Writing, Parchment and Wax.

Item, If any Preacher or Parson, Vicar or Curate so licensed shall fortune to preach any matter tending to dissention, or to the derogation of the Religion and Doctrine received, that the hearers denounce the same to the Ordinaries, or the next Bishop of the same place; but no man openly to contrary or to impugn the same speech so disorderly uttered, whereby may grow offence and disquiet of the people, but shall be convicted and reproved by the Ordinary after such agreeable order, as shall be seen to him according to the gravity of the offence. An that it be presented, within one month after the words spoken.

Item, That they use not to exact or receive unreasonable rewards or stipends of the poor Pastors, coming to their Cures to preach, whereby they might be noted as followers of filthy
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lucre, rather than use the office of preaching of charity and good zeal, to the salvation of mens souls.

Item, If the Parson be able, he shall preach in his own person every three Months, or else shall preach by another, so that his absence be approved by the Ordinary of the Diocess in respect of sickness, service, or study at the University. Nevertheless, yet for want of able Preachers and Parsons, to tolerate them without penalty, so that they preach in their own persons, or by a learned Substitute, once in every three months of the year.

Articles for Administration of Prayer and Sacraments.

First, That the Common-prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the Church and Quire, so that the people may be most edified.

Item, That no Parson or Curate not admitted by the Bishop of the Diocess to preach, do expound in his own Cure or elsewhere, any Scripture or matter of Doctrine, or by the way of Exhortation, but only study to read gravely and aptly, without any glossing of the same, or any additions, the Homilies already let out, or other such necessary Doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, That in Cathedral Churches and Colledges the holy Communion be ministred upon the first or second Sunday of every month at the least. So that both Dean, Prebendaries, Priests and Clerks do receive; all other at discretion of the foundation, do receive four times in the year at least.

Item, In the ministracion of the holy Communion in Cathedral and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion-Table, to use no Copes but Surplices.

Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire; and when they preach to wear their Hood.

Item, That every Minister saying any publick prayers, or ministring the Sacraments or other Rites of the Church, shall wear a comely Surplice with Sleeves, to be provided at the charges of the Parish; and that the Parish provide a decent Table standing on a frame for the Communion-Table.

Item,

Item, They shall decently cover with Carpet, Silk, or other decent covering, and with a fair Linen Cloth at the time of ministracion, the Communion-Table, and to set the Ten Commandments upon the East wall over the said Table.

Item, That all Communicants do receive kneeling, and as is appointed by the Laws of the Realm, and the Queens Majesties Injunctions.

Item, That the Font be not removed, nor that the Curate do Baptize in Parish-Churches in Basons, nor in any other form than is already prescribed, without charging the parent to be present or absent at the Christning of his Child, although the parent may be present or absent, but not to answer as Godfather for his Child.

Item, That no Child be admitted to answer as Godfather or Godmother, except the Child hath received the Communion.

Item, That there be none other holy-days observed besides the Sundays, but only such as be set out for holy-days, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorized by the Queens Majesty.

Item, That when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: and after the time of his passing, to ring no more but one short peal: and one before the burial, and another short peal after the burial.

Item, That on Sundays there be no Shops open, nor Artificers commonly going about their affairs worldly. And that in all Fairs and common Markets, falling upon the Sunday, there be no shewing of any Wares before the Service be done.

Item, That in the Rogation-days of Procession they sing or say in English the two Psalms beginning *Benedic anima mea*, &c. with the Letany and Suffrages thereunto, with one Homily of thanksgiving to God, already devised and divided into four parts, without addition of any superstitious Ceremonies heretofore used:

Articles for certain Orders in Ecclesiastical Policy

First, against the day of giving Orders appointed, the Bishop shall give open monitions to all men to except against such as they know not to be worthy, either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Diocess, where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities.

Item,

Item, That young Priests or Ministers made or to be made, be so instructed that they be able to make apt answers concerning the form of the Catechism prescribed.

Item, That no Curate of Minister be permitted to serbe without examination and admision of the Ordinary or his Deputy; in wryting, having respect to the greatnes of the Cure, and the meetnes of the party; and that the said Ministers if they remove from one Diocels to another, be by no means admitted to serbe, without testimony of the Diocesan from whence they come, in wryting, of their honesty and ability.

Item, That the Bishop do call home once in the year any Prebendary in his Church, or benefices in the Diocels which studieth at the Universties, to know how he profiteth in learning: and that he be not suffered to be a serving or waiting man dissolutely.

Item, That at the Archdeacons Visitation, the Archdeacon shall appoint the Curate to certain texts of the New Testament, to be con'd without Book. And at the next Synod to exact a rehearsal of them.

Item, That the Church-wardens once in the quarter, declare by their Curates in Bills subscribed with their hands to the Ordinary, or to the next officer under him, who they be which will not readily pay their penalties for not coming to Gods Divine Service accordingly.

Item, That the Ordinaries do use good diligent examination, to foresee all Simoniackal pacts or covenants with the Patrons or Presenters for the spoyle of their glebe, tythes or mansion-houses.

Item, That no persons be suffered to marry within the Levitical degrees mentioned in a Table set forth by the Archbishop of Canterbury in that behalf, An. Dom, 1563. and if any such be, to be separated by order of Law.

Articles for outward apparel of persons Ecclesiastical.

First, That all Archbishops and Bishops do use and continue their accustomed apparel.

Item, That all Deans of Cathedral Churches, Masters of Colledges, Archdeacons, and other dignities in Cathedral Churches: Doctors, Batchelers of Divinity and Law, having Ecclesiastical Living, shall wear in their common apparel abroad, a side Gown with sleeves straight at the hand, without any cuts in the same. And that also without any falling cape;

Cap: and to wear tippetts of Sarcenet, as is lawful for them by that Act of Parliament, Anno 24. Henrici octavi.

Item, That all Doctors of Physick, or of any other faculty, having any Living Ecclesiastical, or any other that may depend by the Church one hundred marks, so to be esteemed by the fruits or tenths of their Promotions; and all Prebendaries whose promotions be valued at twenty pounds or upward, wear the like apparel.

Item, That they and all Ecclesiastical persons, or other, having any Ecclesiastical Living, do wear the Cap appointed by the Injunctions. And they to wear no hats but in their journeying.

Item, That they in their journeying do wear their Cloaks with sleeves put on, and like in fashion to their Gowns, without gards, welts or cuts.

Item, That in their private houses and studies, they use their own liberty of comely apparel.

Item, That all inferiour Ecclesiastical persons shall wear long Gowns of the fashion aforesaid, and Caps as aforesaid is prescribed.

Item, That all poor Parsons, Vicars and Curates do endeavor themselves to conform their apparel in like sort, so soon, and as conveniently, as their ability will serve to the same. Provided that their ability be judged by the Bishop of the Diocess. And if their ability will not suffer to buy them long Gowns of the form aforesaid prescribed, that then they shall wear their short Gowns, agreeable to the form before expressed.

Item, That all such persons as have been or be Ecclesiastical, and serve not the Ministry, or have not accepted or shall refuse to accept the Oath of obedience to the Queens Majesty, do from henceforth abroad wear none of the said apparel of the form and fashion aforesaid, but to go as meer lay men, till they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinary to the Commissioners in causes Ecclesiastical, and by them to be reformed accordingly.

Protestations to be made, promised and subscribed by them that shall hereafter be admitted to any Office, Room or Cure in any Church, or other place Ecclesiastical.

Inprimis, I shall not preach or publickly interpret, but only read that which is appointed by publick Authority, without special license of the Bishop under his Seal.

I shall read the Service appointed plainly, distinctly and audibly, that all the people may hear and understand.

I shall keep the Register-book according to the Queens Majesties Injunctions.

I shall use sobriety in apparel, and specially in the Church at common prayers, according to order appointed.

I shall move the Parishioners to quiet and concord, and not give them cause of offence, and shall help to reconcile them which be at variance to my uttermost power.

I shall read daily at the least one Chapter of the Old Testament, and another of the New, with good advisement, to the increase of my knowledge.

I do also faithfully promise in my person, to use and exercise my office and place to the honor of God, to the quiet of the Queens subjects within my charge, in truth, concord and unity. And also to observe, keep and maintain such order and uniformity in all external Policy, Rites and Ceremonies of the Church, as by the Laws, good Usages and Orders are already well provided and established.

I shall not openly intermeddle with any Artificers occupations, as covetously to seek a gain thereby, having in Ecclesiastical Living to the sum of twenty nobles, or above, by year.

Agreed upon and subscribed by

Matthæus Cantuariensis,)

Edmondus Londoniensis,) Commissioners in Causes

Richardus Eliensis,) Ecclesiastical.

Edmondus Rossensis.)

Robertus Wintoniensis.

Nicholus Lincolnensis.

With others.

Imprinted at London by Reginald Wolfe.

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